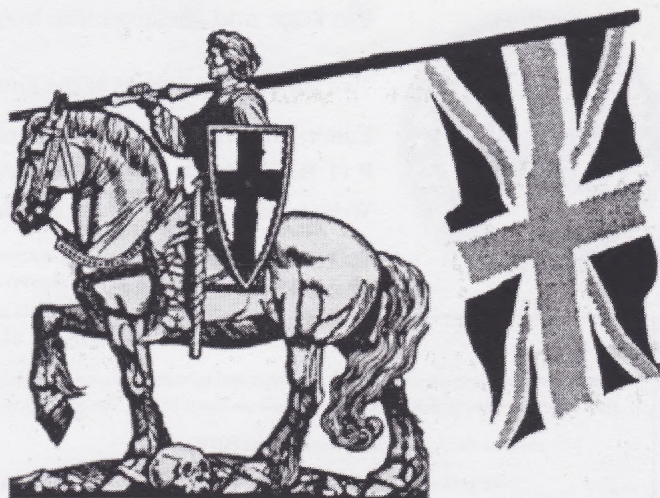


Heritage and Destiny



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The Magazine of the American Friends of the BNP

March/April 2001

Is This the End for the Races of Britain?

The White people of the Great Britain received a nasty shock late last year when Britain's Labour government finally admitted what those of us in the BNP have known for decades: that native Britons are rapidly becoming a minority in their own country.

Current estimates based on existing demographic trends indicate that Whites will be a minority in Great Britain by the year 2100. London will be a majority non-white city by the year 2015 according to Britain's Home Secretary Jack Straw, who is himself a member of a minority group. The city of Leicester in the East Midlands is predicted to be the first major British city to have a majority Black and Asian population; by the end of this decade they will outnumber White Britons there.

Veteran British Nationalists, however, fear that the government may still be covering up the severity of the situation. The Labour government presently concedes that ten percent of the population of Britain is now nonwhite. Some observers think that the actual percentage of non-whites may actually be significantly higher (between twelve to fifteen percent depending on how you define nonwhite). *The Times* of London reports that "on current projection, the change could come as soon as 2060," rather than in 2100, as the government predicts.

The leftist British newspaper *The Observer*, well-known for its anti-White stance, could scarcely contain its glee, boasting that "This is the first time in history that a major indigenous population has voluntarily become a minority." Of course, the term "voluntarily" is problematic in this context. It is only "voluntary" if the White people of Britain are consulted about the change, and if they agree to it. But that is not the case at all. Rather, the British

government has no plans to allow native Britons to vote on the proposed demographic shift. Instead, it is simply being presented to them as an inevitable, accomplished fact.

All of this strikes White Nationalists in America as being very familiar. As early as the 1960s, Racial Nationalists here such as George Lincoln Rockwell and Dr. Edward Fields cautioned that White Americans were slipping to minority status. Their warnings were ridiculed in the news media, and they were dismissed as "hate-mongers" and "extremists." In the 1970s and 1980s, Duke Duke and others sounded the same alarm and were likewise dismissed. Then, following the 1990 U.S. census, the American government admitted that, yes, Whites were in fact becoming a minority, and would lose their majority status in America sometime during the middle of this century (in California, Hawaii, New Mexico and Washington, D.C. Whites are already a minority). As with the White people of Britain, this change was presented to American Whites as though it were inevitable. They were given no say in the matter, and it became socially and politically impermissible even to question this drastic, historic racial shift.

And one final note of similarity between the British and American situations: in both cases, the government and

the news media make no further predictions as to what will happen to the remaining White population once it becomes a minority. The impression they give, without actually saying so, is that once Whites become forty-nine percent of the population they will stay at that level indefinitely. In point of fact, the White population is not going to sta-

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What will be the future for these British children ?



Heritage and Destiny: The Magazine of the American Friends of the BNP

"We are the descendants of the Founding Fathers; this is our country, and we are going to take it back."

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Opinions expressed in articles are the authors' own, and should not be taken to represent the editorial viewpoint of *Heritage and Destiny* or The American Friends of the BNP.

Mission Statement of the American Friends of the BNP

The American Friends of the BNP is comprised of men and women living in the United States and Canada, who are of British* descent or who are descended from European peoples and who share our goals as listed below. We gather together voluntarily to peacefully and legally pursue our aims.

The aims of the American Friends of the BNP are:

- 1) To preserve and foster British culture and heritage among Americans of British or other European descent;
- 2) To educate Americans of British descent about British Nationalism, so that we may learn how more effectively to promote nationalism in America and to take our country back;
- 3) To build bridges of understanding between the British people and their American cousins;
- 4) To render political and moral support to the cause of British Nationalism, which is best represented by the British National Party (BNP);
- 5) To enact a program of activities to advance the preceding points.

* In general we define "British" as including the English, Irish, Scotch-Irish, Scottish and Welsh. However it can also include a number of lesser well-known peoples such the Cornish, the Manx (the people of the Isle of Man), and the Channel Islanders (people from the islands of Alderney, Jersey, Guernsey, or Sark).

Editorial

Welcome to Issue 7 of *Heritage and Destiny*, the magazine of the American Friends of the BNP. Our new twenty-page bi-monthly format has met with the approval of all of those readers who have commented on it. So we will continue with this for as long as finances permit us to do so. We have not until now taken subscriptions for *Heritage and Destiny*, as it was an irregular publication and we could not be sure when the next issue would come out. However the editorial team now feels confident that with your support we can publish the magazine every two months. So if you are not a member of the American Friends of the BNP (members are sent every issue as part of their membership package), you can help *Heritage and Destiny* grow by taking out a yearly (six issues) subscription for only \$24.00. A subscription form is included with this issue. You can also buy extra copies, to sell at your local meetings or to give to friends, who in turn may subscribe themselves. Please call our office at (703) 820-3844 (or e-mail us at BNP@crusader.net) for our bulk rates.

We also need more articles than have been submitted in the past. A two-page article should be around 1400 words maximum and a one-page article, no more than 500 words. This will allow us to include photos or artwork along with the article and make the overall appearance of the magazine more attractive. Please also keep sending in your letters for our very lively letters pages, and also press cuttings, photos and artwork. We also want more news on what British-Americans in general and AF-BNP members in particular are doing to advance our cause in the fifty states (and Canada). Last, but of course not least, we need your donations – however large or small, every dollar counts. Please try and send in whatever you can afford and we will do our part to publish a magazine that British-Americans can be proud of.

In the fifty states there are hundreds, if not thousands, of publications and organizations which reflect one way or another a Racial Nationalist viewpoint. A few Patriot friends of mine have asked me why we need another one. Why do we need the AF-BNP and *Heritage and Destiny*? My answer was that there is a niche for us at the present and probably an even bigger market than we realize waiting for us in the future. British-Americans represent the largest single White group in the fifty states. However, they have not had a Racial Nationalist banner to rally around, a publication or organization that represents their heritage – until now. We are that banner, we are filling that niche and we are doing much more than that as well.

The AF-BNP has, over the last two years, apart from financially helping the

BNP in the old country, been organizing and bringing together many different Racial Nationalists from many different groups and putting them in the same room together at the meetings we organize. This up to now has never been done successfully in America. The BNP has succeeded in uniting ninety percent of the Racial Nationalists in the British Isles behind its banner. This was not an easy task, but it was done and now the BNP is the only Racial Nationalist political party of any substance that warrants joining or even voting for.

Of course there are still those outside of the British National Party who will never unite and never join in. They will continually snipe from the sidelines at what the BNP has achieved. The same thing happens in America, of course, but it's much worse as there are so many little chiefs all wanting to be leader of their little group or editor of their little publication. These people have no real interest in trying to save our Race and Nation's. They have no real interest in trying to now build a successful Racial Nationalist Third Party here in the fifty states, as has been done all over Europe, if not most of the White world.

Just for a moment, take a look at the European Racial Nationalist scene. It's not perfect by any means, but it's so far ahead of anything we have in America that it's unbelievable! In Austria, Belgium, France, Germany, Italy and in much of Scandinavia real progress has been made in recent years. In the British Isles (including Ireland), and Holland, Portugal, Spain and Switzerland, limited progress has been made, but things are going in the right direction. In what was the Soviet Union and Eastern Europe great progress has been made in many nations and the potential there is massive.

The same can happen here in America. Many of us thought the lead may have come from the Buchanan Brigades and the Reform Party. We were to be sadly disappointed. However, just because Buchanan sold out and the Reform Party failed does not mean that our ideas are wrong or unpopular. Far from it, millions of European-Americans support what we represent. They, however, have to be reached out to and then organized. They will not turn to us if we cannot even sit in the same room together, let alone work together. The American Friends of the BNP and *Heritage and Destiny* magazine – although first and foremost supporting the BNP back in the old country and those of British descent in the fifty states – will work with any sincere American Racial Nationalists. Our first goal should be bringing about, first unity amongst the better sections of our Movement and then the creation of a European-style American Racial Nationalist Third Party that represents our views and can take them to the millions out there who would support us.



bilize just below the fifty percent mark, rather, it is going to continue to drop until extinction looms (see *Heritage and Destiny* Issue 4 Editorial). White extinction, which is now a taboo topic, will be presented as the next inevitability, just as soon as the government feels that it can convince the White population that resistance to their racial extirpation is futile.

The media uniformly puts forth the line that Whites have only themselves to blame if they become a minority in their own countries, because they fail to maintain a high enough birthrate to compete with the more fertile nonwhites. Actually, it is the fault of the ruling elites for: 1) concealing the threat from the White masses until it becomes severe; 2) refusing to use state power to rally White people to their own defense; and 3) allowing a tidal wave of nonwhites to flood into White countries, replacing the indigenous White populations.

Britain is now being flooded by thousands of so-called "asylum seekers" and "refugees" from all over the Third World. But the problem started in the late 1950s and increased through the 1960s and 1970s when millions of Black immigrants from the West Indies and Asian immigrants from the Indian sub continent poured in. These people came from what was formerly the British Empire and is now referred to as the Commonwealth. They got into Britain legally because the traitorous British government gave them all British passports and said that whenever they wished to uproot and come and live in the Mother country they could! The fake argument was used that non-Whites were needed as cheap labor to do the jobs that Whites were unwilling to do. This argument was used by the super-rich capitalist ruling class, who wanted them in Britain. However, if the plutocrats were willing to pay White workers a decent wage, based on the principle of supply and demand, Whites would be willing to do the work. The same argument that is put forth to justify catastrophic non-White immigration to Europe and America was once used to justify the importation of millions of Black slaves to the New World, and just look where that got us!

In Britain, there is only one credible political force that has a solution to the looming threat of White extinction, and that force is the British National Party. They advocate the halting of all further non-White immigration into Britain and the gradual, peaceful, legal repatriation of the existing non-White communities to their traditional homelands back in the Third World. Sadly, there is no credible American counterpart to the BNP at this time.

The argument is put forth by those dedicated to a multiracial Britain that the people historically considered "British" are in fact a mixture of different ethnic groups who came to the British Isles in various waves over the course of many centuries. Hence, the argument goes, the British are already a mongrel people, and the new waves of Black, Asian and other immigrants merely adds a slightly different flavor to the existing mixture. This line of argument is of course, complete nonsense.

Speaking broadly and in practical terms, the indigenous population of the British Isles is not only White but overwhelmingly of North-west European origin. Minutely recording any local physical characteristics in the population of the British Isles around 1870, before the massive waves of mid-twentieth century non-European immigration confused the biological picture, Professor John Beddoe was able to trace the folk history of what he chose to call the "races" of Britain, and to link these to the history of the early settlement of Britain by the Celtic and Germanic peoples. The results of his historic study were

published in a scholarly and original book just over 100 years ago titled, *The Races of Britain: A Contribution to the Anthropology of Western Europe*. This important ethnological work has just been reprinted, in paperback format, by Scott-Townsend Publishers of Washington, D.C. This is a fairly technical work, more intended for the specialist than for the general reader. Beddoe relies heavily upon arcane linguistic and skeletal evidence. He uses an academic vocabulary well-suited to precise scientific investigation, but less suited to the casual reader. Nonetheless, his approach is extremely compelling, as it is based on solid forensic evidence.

The Races of Britain is a classic text, which describes the characteristics of the population which historically occupied different parts of the British Isles, pre-Celts, Celtic, Jutish, Anglo-Saxon, Viking and Norman, all essentially similar biologically. Beddoe covers the Prehistoric races of Britain; Ethnological change under Roman rule; The Anglo-Saxon conquest; German expansion; Comparison between the make up of the British Isles and Switzerland; Danish immigration; Influence of the Norman-French; and subsequent racial movements. Data is also included on the closely related Celts and Germanic peoples of continental Europe.

Beddoe begins his investigation into the origins of the British at the very beginning, going all the way back to the Paleolithic and the Neolithic (or New Stone Age) periods. He then discusses the early Celtic migrations into Britain and Ireland in the pre-Roman period. The Roman occupation itself resulted in the addition of more diverse types, with immigrants coming from all corners of the Roman Empire. Although the Romans withdrew from Britain as their empire collapsed, a certain genetic imprint remained as the result of hundreds of years of mingling with the original Celtic and pre-Celtic populations. This was strongest in the southeast – precisely the area where the Romanized population was subsequently the most heavily settled by the Germanic Angles, Saxons, Jutes and Danes.

A more significant period of settlement by West Germanic peoples from the continent followed shortly after the withdrawal of the Romans. These peoples are commonly referred to as the Anglo-Saxons, after the two best known Germanic peoples, but Beddoe notes also the West Germanic Franks and Frisians as well as the North Germanic Jutes. From the late Eighth Century onwards, North Germanic peoples also made an appearance in Britain, first as raiders, then as conquerors and finally as inhabitants. These North Germans were primarily Danes and Norwegians, and they settled mostly in the north and east of England and Scotland and in the islands to the north and west of Scotland (the Shetlands and the Orkneys), in the Lake District, the Isle of Man, and also quite substantially along the coasts of Ireland, where they founded Ireland's main cities (including Dublin).

The final admixture of the Germanic peoples into Britain came with the Normans, who as Beddoe points out were themselves of North German origin, although they had settled in France, and had intermarried with the local population (which was primarily Celtic at that time). Beddoe notes that what we call "Norman" today included at the time not just people from Normandy proper, but also their political and military allies from different regions of France. They too, were of mixed Germanic and Celtic descent, with a large portion of Frankish blood. The Normans were the last great influx of immigrant blood into Britain until the twentieth century, although smaller migrations took place from time to time. With the exception of small numbers of Jews, most of these were of peoples kindred to those already living in Britain.

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Recent Events & Activities

The American Friends of the BNP has organized or been involved in a number of activities since the last issue of *Heritage and Destiny*. By far the most important of these activities was held on Sunday, February 17, when we held our Red, White and Blue celebration over the Presidents Day weekend, in Port St. Lucie on Florida's treasure coast. The event was a great success and we make no apologies for devoting four pages of this issue to it. Over fifty members and supporters were in attendance throughout the day. All but five of those attending were from Florida, but two traveled down from New Jersey, two from the Washington, D.C., area and one came all the way from England. The venue was the home of one of our founding members, the Rev. John Alder of the European-American Episcopal Church and we are very grateful to him for letting us use his facilities for the day. We erected a large tent in the back yard and decorated it with British and American flags. This served as our meeting area.



The Rev. John Alder (the host of the meeting)

The day started very early for the half-a-dozen or so volunteer helpers who set the whole thing up in a couple of hours. They were treated to Sunday brunch by our host for the day, Rev. John Alder, which included blueberry and cheese crepes, sour cream, whipped cream, raspberry and blueberry syrup, crackers with smoked salmon spread, shrimp with cocktail sauce, French sauterne wine, and a pot of Twinings English breakfast tea and New Orleans French Market coffee. Before we all had even finished brunch, the first of the attendees started to arrive.

A number of local Patriot groups as well as the AF-BNP set up literature and merchandise tables, which did a brisk trade all through the day. Attendees were offered a whole host of fine beers and ales from Scotland, Ireland and England, including Tenant's and Belhaven of Scotland, Old Speckled Hen, Tetley's, Boddington's, Samuel Smith's of England and Abbot Ale Lager, Harp Lager and Guinness Stout from Ireland. We should point out that these were not served warm or even room temperature, as they are in the old country. They were ice cold, the only way you can serve them in Florida. For the teetotalers, underage, or designated drivers, there were raspberry iced teas, assorted sodas, Schweppes tonic water as well as British Twinings hot tea and New Orleans French Market coffee.



Roxane Gonseth and Mark Cotterill chair the meeting

Most attendees spent the first couple of hours just socializing, meetings old friends and new ones and enjoying an afternoon in the lovely Florida sunshine. But the volunteers were hard at work preparing a traditional (well almost!) British dinner. The first course was home-made New England Clam Chowder (so there was an English connection there!), which everyone agreed was just great. This was shortly followed by the main course of fish and chips, with Old Savannah Spice Company Tartar Sauce, Del Monte Catsup and Nathan's Coney Island Style Mustard. I wanted to serve them up in copies of the *Palm Beach Post*, but the majority of our American guests just did not understand, so we stuck with plates.

After everyone had finished dinner we started the main part of the Red, White and Blue Celebration, the meeting. We had a great line-up of both British and American speakers, including one, Paul Thompson who had flown all the way from England to be at the event. The meeting was chaired by Roxane Gonseth, a Nationalist activist of many years from Fort McCoy in northern Florida. Roxane first introduced AF-BNP chairman Mark Cotterill who said a few words about the organization and the day's events. Next on was Sam "White" Knight, from New Jersey, who gave a short but interesting talk on why Americans should support the BNP.

After Sam finished, Roxane introduced George Bushure from Jacksonville in northern Florida, who gave a report on the previous day's pro-Confederate Flag protest rally in Lake City, also in North-

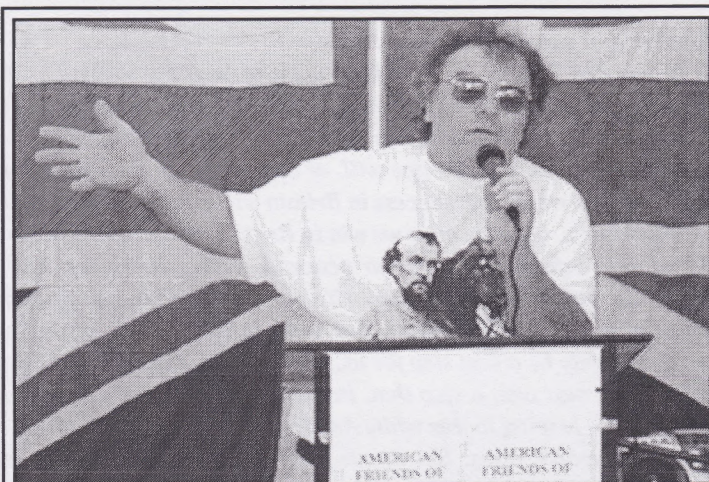


Stormfront.org webmaster Don Black

ern Florida. A number of AF-BNP supporters attended the protest, along with members of the National Alliance, the Council of Conservative Citizens (CofCC), National Organization for European-American Rights (NO-FEAR), Sons of Confederate Veterans (SCV) and National Association for the Advancement of White People (NAAWP).

They were protesting the NAACP, which in turn was protesting the local town council for supporting the Confederate flag and Confederate reenactors who every year descend on the area to reenact Civil War battles. George explained that their protest won a lot of support from local White people and that the NAACP protest was a complete flop, with only a handful of supporters showing up. He thanked all those AF-BNP supporters who traveled to Lake City to support the protest and pledged that the Confederate flag would not come down in this part of Florida as it has elsewhere.

We were honored to have our first of two members of the clergy address the meeting next. The Monsignor Daniel, from West Palm Beach, in South Florida, spoke about how Christianity and Racial Nationalism should not be opposed to each other, but should work hand-in-hand together to fight the dark forces of Zionism, Liberalism and Communism, which in turn all promote Multiracialism and race-mixing. He has been a Nationalist activist in South Florida for some



George Bushure (NAAWP) Speaking on Lake City flag protest

gave a short talk on the British National Party and explained some of the tactics used in England to get the Nationalist message over to a greater number of the public. He explained to the audience that the BNP was in the forefront of the battle against the New World Order. In Europe, that means opposing the European Union, which is trying to destroy all the old nations of Europe and merge them into one super multiracial, multicultural Euro-State.

After Paul was another Englishman, Carl Clifford, originally from London, but now living in Washington, D.C. Carl read out a letter from BNP Chairman Nick Griffin, which reads as follows:

"Racial comrades! Greetings from the Old Country on the occasion of your first Red-White-and-Blue celebration in Florida. The leadership and members of the British National Party greatly value the support – both practical and moral – of the American Friends of the BNP. For too long in the past, racial nationalists have allowed lines in the sand and pieces of colored cloth to divide us, when in fact our struggle for white survival and for the betterment of our race is a global one. The fact that white patriots are now learning to cooperate and help one another over thousands of miles suggests that this is changing, and bodes well for the future. All over Europe, there are very clear signs that the death grip of the liberals and multiracists is weakening – more and more European nations are beginning to awake. A quite dramatic increase in public interest in the BNP, and in the



A small section of the fifty plus audience

years now and we are pleased that we can now count him as a supporter of the AF-BNP.

Next on was Don Black, webmaster of the world's largest Nationalist website – Stormfront.org. Don has spoken at AF-BNP meetings in the Washington, D.C. area, twice before, and it is always a pleasure and an honor to have him address our organization. Although Don has lived in Florida for some years now, he rarely gets the chance to speak at Nationalist meetings in the State, so this was a great opportunity for all those present to hear him. Referring to one of the previous speaker's comments on the Lake City protest, he first spoke of the stupidity of Whites fighting Whites in the American Civil War and all other brothers' wars. He then went on to explain how Stormfront.org had started and what it had achieved in its short existence. Don pointed out that the Internet is a very important tool for our Movement and encouraged everyone present, not yet online, to get on as quickly as possible.

The next speaker was Paul Thompson, the BNP organizer of Darlington (North-East England) chapter of the party, who had flown all the way over from the United Kingdom to attend the meeting. Paul



Monsignor Daniel

number and quality of our new recruits, shows that the same process is at work in Britain. We still have a lot of building to do, but the foundations are in place and we have the experience and plans required to progress much further in the future. White nationalist victory in any country in Europe will, of course, be of great benefit to our race as a whole, but success in Britain will outstrip all the others in importance, because once we win in Britain, it will only be a matter of time before we export our peaceful, saving revolution to the USA – or at least the white majority parts of it. While the primary focus of the BNP is, of course, our work in Britain, victory in that work will only be a first step for us, which will put us in the position to take the next one, a step that, in geo-political terms, is far more important – helping to free white America. A very big goal indeed. A very long march away. But events such as your first Florida Red, White and Blue Celebration each represent another step on the way. Good luck. Have a good time, and don't put any proper beer in the chiller!

Nick Griffin, National Chairman, BNP."

Nick Griffin's letter got a great round of applause and everyone attending appreciated his remarks. Carl pointed out a number of dif-



Paul Thompson receiving Florida State Flag from Rev. John Alder

ferences between how Nationalists campaign in Britain to how it is done in America. Both groups can learn from each other and hopefully not make the same mistakes, he said.

Next on was Anthony from Deland in Central Florida, a new young recruit to the Nationalist movement. He gave a talk on how youngsters were being brainwashed by the multiracial propaganda put out by both the media and the schools. Anthony was one of the lucky ones who saw through it, but too many other White students do not and are being lost to our cause. The liberals call it love, we call it genocide and we are the victims of it.

Roxane then introduced AF-BNP chairman Mark Cotterill, from Falls Church, Virginia, for the second time. Mark spoke on the history of the British National Party and why and how the organization was formed. He then explained why the AF-BNP was formed to help the BNP back in the old country. Mark commented on how sad it was that other so-called Nationalists have nothing better to do than to criticize us for actually having meetings and events. He was referring to e-mails received by the event host Rev. John Alder from some loser on the West Coast. This is the same loser who publishes obscene lit-

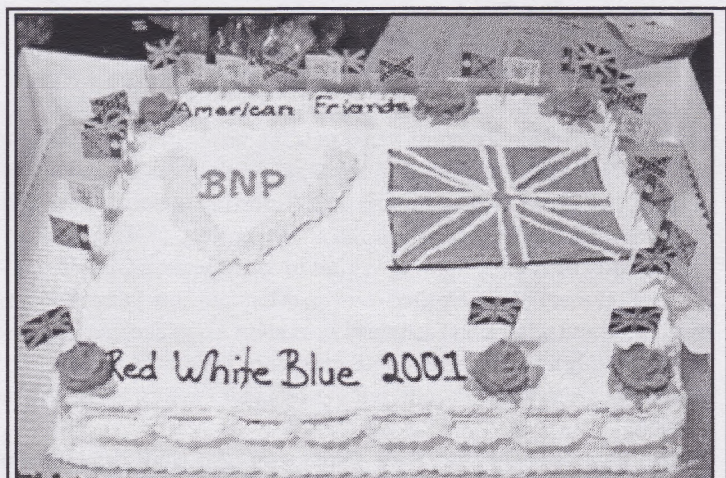


Paul Thompson, Darlington BNP organizer

erature which does our cause no good at all. He and his type go overboard attacking the Jews and the nonwhites, but do not realize there are just as many so-called Whites guilty of the same genocide. Yet these losers do nothing constructive themselves. Mark ended on a more positive note. He said both the BNP and AF-BNP were making great progress and this event, our third Red, White and Blue celebration (and our first in Florida) was proof of this if any was needed.

The final speaker of the afternoon, was our second member of the clergy and the event's host, the Rev. John Alder of the European-American Episcopal Church, from Port St. Lucie. Rev. Alder spoke on America's great British heritage, explaining that all the Founding Fathers were British-Americans, as were most of the leaders of the Confederate government and army. He spoke about how "British America" has changed for the worse since the massive Third World invasion started in 1965. Pointing out that the U.K. has changed, too, since the millions of Third Worlders have taken over most of Britain's cities and towns, Rev. Alder said, "Britain is no longer the country of Shakespeare but the country of spear throwers." All is not lost though, he continued. The BNP is fighting back for the British peoples; they are going to take their country back soon, and we in America must do the same. He ended by calling on Paul Thompson to come to the top table where he presented him with a Florida State flag to take back to England, along with the good wishes of all Florida AF-BNP supporters.

Meeting chairman Roxane then passed the meeting back over to



The cake provided by Rev. John Alder

AF-BNP chairman Mark Cotterill, who held a collection for funds, as usual "Dutch Auction" style, which raised almost \$500. Many thanks to Karen, from Tallahassee, who helped with the collection. Next followed the free raffle where a dozen prizes, including bottles of wine, spirits and T-shirts donated by the meeting sponsors were won by attendees, including Michelle who was pulling out the winning tickets herself!

Just before the closing ceremony the Rev. Alder brought out a special BNP cake, which was made at The Danish Bakery in Port St. Lucie. The cake was decorated around the edges with the flags of Scotland, Britain, the Confederacy and the old Georgia State flag (which has recently come down). In the center of the cake was a BNP crest in laurel leaves and a big Union Jack flag. It looked almost too good to eat, but we ate it all anyway!

The event ended with a very emotional closing ceremony. By now it was dark outside, but the inside of the tent was lit up with two flaming torches. In the center of the torches was a stand holding a portrait of the most famous British-American of the Confederacy, General Robert E. Lee. AF-BNP chairman Mark Cotterill stood to the left of General Lee and the Rev. Alder to the right and with music from a Scottish pipe band playing Amazing Graze in the background, they read out the names of twenty British and British-American martyrs who



Mark Cotterill and Rev. John Alder during the torchlight ceremony honoring British and British-American martyrs

The Central Virginia Chapter of the National Organization For European-American Rights (NO-FEAR), held a vigil on the grounds of the Robert E. Lee Monument on the famous Monument Avenue in Richmond, on the evening of Friday January 12. For ninety minutes over 100 men, women and children held Confederate Battle flags to honor General Lee, the most famous British-American in the Confederacy. A number of AF-BNP members were in attendance as were some members of the League of the South and National Alliance.

Earlier in the day a wreath was placed at the Stonewall Jackson Monument to pay homage to this great Southern patriot on his and Lee's State holiday. Jackson was also a British-American whose great-grandfather came from County Armagh, in Northern Ireland.

Virginia NO-FEAR leader Ron Doggett said, "We will make this an annual event bigger and better each year. We are determined that those who gave everything in the past for us will not be forgotten because the forces of political correctness say we have to eliminate them from our thoughts."

Central Virginia NO-FEAR, which covers all of Virginia and Washington, D.C., will be organizing activities in both Richmond and other areas of the state during the year. To contact them, either write to: PO Box 1263, Glen Allen, VA 23060; call (804) 285-9409; or E-mail: rdoggett@erols.com.



A section of the fifty plus attendees after meeting

had died for Britain, the Confederacy and the Racial Nationalist cause.

So ended the 2001 Florida Red, White and Blue Celebration, with all those attending saying the event was a great success and going away much more enthused and encouraged than ever before. Comradeship and morale was at an all-time high, with some people asking when the next one would be, even before this one had finished. Many thanks to all the volunteers who helped make it a success and special thanks to Rev. John Alder for letting us stage the event at his home.

The following day Mark Cotterill, Carl Clifford and Paul Thompson traveled down to West Palm Beach and met Stormfront.org Webmaster Don Black for talks about the future of the Movement in America in general and on the Internet in particular. They also got to meet Don's eleven year old son Derek who hosts his own website, Stormfront for Kids, which is linked to his fathers main site.

Next day it was time for us to return to Washington, D.C. via Orlando Airport. In Orlando we returned the car which was lent to us for the weekend by the local National Alliance Organizer Mr. Robert O'Neal. This was a very nice gesture on Mr. O'Neal's part and we are extremely grateful for his generosity.



From left to right, Carl Clifford, Mark Cotterill, Sam Knight, Don Black, Derek Black and Paul Thompson in West Palm Beach

What About the English?

As American supporters of the BNP will no doubt be aware, Britain has been going through sweeping constitutional changes since the election of the current Labour government in May, 1997, headed by Tony Blair (Britain's Bill Clinton). Amongst the most important of these has been the setting up of a devolved Scottish parliament in Edinburgh after a large majority of the Scots voted for this in September, 1997, and the establishment of a Welsh assembly in Cardiff, after the Welsh people voted for this by the narrowest of margins later that same year. On top of this there has been the foundation of the devolved Northern Irish assembly as part of the British governments sellout policy to the Marxist IRA/Sinn Fein.

The establishment of these self-governing bodies for the Scottish, Welsh and Northern Irish has left a huge question mark as to what will happen to England and the English who, despite being the largest population group and having the largest geographical area in what still, at the moment, constitutes the United Kingdom, have been totally disenfranchised over the whole process of devolution. The first thing to say is that the present constitutional state of affairs highly discriminates against the English, for it allows Scottish Members of Parliament (MP's) to come down to the House of Commons in Westminster and vote on English matters such as education, health and local government without allowing the English to vote on these important areas of policy with regard to Scotland, thus it allows the Scots to vote on English affairs without granting English MP's the same right with regard to Scotland.

American readers reading this will no doubt be asking themselves why the government does not first prohibit Scottish MP's from voting on subjects that solely effect the English? The reason for this is that the Labour Party relies on both Scotland and Wales to provide them with large numbers of Labour MP's and thus bolster its majority in the House of Commons in Westminster and thus any reduction of MP's from Scotland and Wales bites into Labour's parliamentary majority. Another factor to consider is that it suits many Scots both to have a devolved parliament and remain at Westminster for it's the one way of ensuring that the silly English taxpayer continues to subsidize Scotland. A third of the money that goes to run public services in Scotland comes out of the pockets of the English taxpayer!

Many Americans will no doubt have the *Braveheart* view of history with regard to the relationship that the Scots have with England, but

how many of you know that it was Edward I, depicted as the villainous king in *Braveheart*, who expelled the Jews from England in 1290. They were not allowed back into England until the seventeenth century as a reward for financing Cromwell's new model army against Charles I and the Royalists during the English Civil War. So, far from being a villain, Edward I, known as "the Hammer of the Scots" (as well as Edward Longshanks), was one of our greatest Kings!

It was also the English who in 1707 came to Scotland's rescue, as at that time Scotland was bankrupt and it was only the act of Union that

year that allowed the Scots once again to become an economically viable country, with, of course, the help of the much-maligned English taxpayer. Of course it would be unfair to pretend that the sole givers in this relationship were the English, and no one can doubt the dynamic role that Scots played in the building of the British Empire. In fact in terms of numbers, the Scots could be said to have played a disproportionate role – if it was not for them, countries such as Canada and New Zealand would never have come into being. So much for all you Americans who believe that the British Empire was in fact only a story of English Imperialism.

The Scots also played a

major role in the industrial revolution and the winning of the two world wars. However, these facts make it all the more annoying when the Scots themselves seek to pretend that they are the last remaining colonial outpost, somewhat akin to Kenya or Uganda, of an English Empire.

Of course one of the big problems that the English have is this false concept of English villainy. Its the same with the Irish and Welsh: the English are seen as having crushed Irish and Welsh nationhood when in fact Ireland and Wales were never really nations in the first place, but areas that consisted of different petty kingdoms, principalities and tribal groups which made it easy for the English, who had been a nation since the latter half of the Anglo-Saxon period to conquer these divided peoples. But, despite this, English nationalism remains a despised concept while the Celtic nationalisms of Scotland, Ireland and Wales are romanticized through myths, legends and Hollywood movies.


So what is to be done about the English? Well, the Labour Party has



its own ideas on that score. Instead of giving England its own parliament and a sense once again of its own nationhood they want to return to the first half of the Anglo-Saxon era and cut England up into regions, each with its own assembly. This serves the Labour Party's requirements on two fronts. The first is that it fits in with the European Union concept of undermining the idea of strong nation states and making everyone reliant on central control from the Euro-parliament in Brussels, Belgium. Thus, they destroy any concept the English have of seeing themselves as a nation again. The second is that this will prevent the Conservative Party (Britain's GOP or the "original Stupid Party" as Dr. Samuel Francis first called them) of ever having the ability to gain a majority in an English-run parliament. However one of the most interesting factors in this whole scenario has been the reluctance of the Conservative Party and/or its wimpish leader William Hague (Britain's would-be George W.) to speak up on behalf of the English people (of whom an overwhelming majority vote for them) or English Nationalism. This, I believe, may open the door for an alternative political force such as the BNP.

Supposing the British National Party were to campaign on the issue of creating an English Parliament in, say, an historical old city like Worcester or York, in which the English could debate such things as their own education system, health service, transport system and local government requirements, all those issues in which English MP's have

no say in Scottish affairs, while at the same time keeping the Westminster parliament for such things as fiscal policy, defence and foreign affairs. I am sure this would have popular appeal and fill a vacuum that the Conservative Party is too cowardly to enter. I also believe, as an Englishman myself, that giving the English people a sense of who they are again, instead of having a solely "British" identity, could have another long-term beneficial spin off.

The trouble with Britishness is that it is a very inclusive term (like "American"). For instance, you can be English and British, Irish and British, Scottish and British, Welsh and British and lately Afro-Caribbean and British and Asian and British as well. By making the English think about who they are, we also make them think about who they are not and thus I believe this could create a major opportunity for putting the subject of race and immigration at the top of the political agenda again. If we can create a feeling of English Nationalism, which by its very nature would be more radical than Scottish, Welsh or even Irish nationalisms, and give it a racial edge, then English nationalism could play a vital part in our forthcoming struggle and the ultimate victory of our cause. If we fail to confront the issues that now face England we may well miss a golden opportunity to do real damage to the establishment. What the BNP should campaign for is a devolved English parliament within the framework of the British Isles. 

DAREN COPELAND, Sussex, England

On Building Little Europes

Too many White Americans are uninformed about why their political position erodes toward disaster, but it is due to a variety of ethnic problems, both racial and cultural. And while it has been the custom for most Whites to abandon the cities, then the suburbs, removing their financial resources from the places their pioneer ancestors built because organized newcomers scapegoat them for every social malady, some of us prefer to circle the wagons and deal with it where we are.

Primarily what that means for now, because every great task requires a conducive environment to work in without interference, is to establish a cluster of networking but independent businesses services, recreational facilities, fraternal societies, and legal volunteer organizations inspired by our basic goals.

And it's in these places, in "Little Europes", where the old nationalities can align and evolve into a cultural revival for all White Americans. What were narrowly thought of as "Little Europes" in times past were actually ethnic national communities — largely unassimilated as in the United Kingdom. Those should not be confused with our own need to attract the average American who has even more varied and complex roots.

In modern America "White" people commonly endure by taking a defeated posture whenever ethnic cultural matters are discussed; but for a number of us it's an imposed mask and we're going to throw it aside as soon as we can implement this solution to our collapsing society.

Great social changes continue to come, and everyone has some opinion about what we are in for, but the unexpected transforms into opportunities for those who are best prepared to grasp them. Mainstream Americans won't assert their natural rights until they are at least conscious of being a distinct people. Some suggest that Zionists totally dominate the U.S. Government and cut our people off from the tradi-

tional leadership they once relied upon, but new leaders must arise from elsewhere.

Electing a few polished political representatives is not going to be enough however. We need environments which naturally transform disinterested members of the public into countless trained political leaders; for a totally transformed society is eventually going to have to replace what is obsolete.

The current order obstructs genuine self-determination for nonwhites as well, and even succeeds in redirecting the hatred spawned from their disappointments onto our people, so let us look for opportunities to put a wrench into their betrayal. Let us rekindle a diplomatic tradition which contributed to the founding and development of this country — negotiating for non-White allies.

Visualize a more determined ethnic consciousness than was sufficient to sustain the old "Little Europes," a synthesis of technology and cultural integrity generously planted like seeds in every town of North America, and you have identified where our footing would not be easily defeated.

There was a time when the nation was dotted with businesses having local character, then came chain stores, but our "Little Europes" must combine the friendliness of the former with the economic potential of the latter. Americans often appreciate that in the Canadian business culture, but we'll need a lot more of it to revitalize America.

It is still early, but those of you with the proper skills must establish a cultural facility for "Little Europe" to influence your own town. Begin with a web page explaining the need for a cultural center, which will become more elaborate as the resources are available, and call upon others in your area to assist in building up one particular site regardless of the various differences in their patriotic ideologies.

The hippies built political communities in the sixties, the homosexuals built them in the seventies, and Latino immigrants have had them



Building "Little Europes" means the movement must start to recruit whole families, not just single males as is mainly the case now.

since the eighties; so there is no reason we can't have a place to assert our own political and individual interests. In small towns a few shops and a meeting space would be enough to begin, but activists in large cities must be determined to establish so much in close proximity that eventually the whole world will realize they are there.

This will occasionally require drawing on the help of supporters who usually only pay dues and let others carry the burden, but now we need to engage them in assisting us directly from the places where they are already ideally positioned. Those in real estate and economics can advise our people where to best concentrate their expenditures for rent, business investments, and recreational culture.

Those who are involved in employment can look for people with the idealistic commitment new enterprises require. Those involved in law can represent the new community that also sustains them. Auto mechanics, tradespeople, and programmers can teach skills to the teenagers of parents who will come to engage only them. And security can be provided by those with established reputations for fairness.

The leaders who emerge from such communities will be more relevant and versatile than the existing leaders who are merely personal success stories, who educate the uninvolved, don't prepare successors, lose elections even in areas of strong regional support, and are viewed as alien, racist, or fascist because they have an incomplete grasp of the extraordinary possibilities hidden within their own national culture.

When choosing your local geographical footing, take into consideration any resources which can contribute to the longevity of your plans; for example, there may be other ethnic cultural enterprises to draw people near your organization, whether book shops, souvenir manufacturing business, movie theaters, or fraternal organizations. Consider also relocating a few outside activists, for there's no shortage of those who would move.

The stages are roughly these: Web page, casual socializing, formal meetings in rented space, and then property ownership. Culturally supportive businesses and fraternal organizations in close proximity become the new "Little Europe". Your key activists can eventually organize in the most promising nearby areas as well; satellite locations with resources ideally suited to support a more distant and visible "Little Europe."

Keep in mind that our European-American youth need the skills you offer, for a very difficult future could eventually be in their hands. Include the retired and elderly, for a materialistic society is too ignorant to place proper value on them. Our elders need to be returned to their traditional positions of respect, whatever their level of obvious usefulness, as our youth's character will benefit from their experiences and insights.

One of the symptoms of those who suffer from too much big city living is an addiction to dissective criticism, an attitude which replaces normal civility. We sense its there when criticisms routinely arrive unaccompanied by a helpful alternative, or when a barrage of criticisms is packaged as a "good humored" insult.

It's a spiritually poisonous attitude we associate with our opponents, those who delight in offending us, so our people should turn away and drive away as much of that as possible. Let it be replaced by the more frequent positive reinforcement we encounter outside the city, or anywhere we meet people with self-respect and a respect for others.

And look for opportunities to engage the contributions of women on a wide front that's free of any domestic definition; for they are more commonly being denied their inclination to be within that definition. And throughout our journey let us appreciate that man invented the telescope to see distant stars, but a woman inventor taught us how to calculate how close they were.

And when you read something inspiring about those who won their freedom in the past, especially European peoples, use it to raise the ethnic consciousness of our people here in America. Or when watching some entertainment like Riverdance, listen a little more carefully than other people do, for the inspiration in such rhythms is more powerful than a locomotive, and its time has come!

Be open to a variety of ideological, religious, and political perspectives, regularly socialize, and promote the personal well-being of others. And let there be no requirements except lead, follow, or stand out of the way.

The Little Europe Vocabulary

Little Europe: A generic term for any local community where Whites live in close proximity to businesses which offer cultural facilities and services consciously supporting their political revival. In the first stage, a "consul's organization" may advance and contain all these interests. Use of the term "Little Europe" will facilitate teaching others about community building and sharing ideas, but it will probably be superseded publicly by existing district names as happened elsewhere.

Little Europe Consul: A person who lives outside the geographical area of any established "Little Europe", or outside where one would thrive for now, but who still represents the white community's interests there.

Cultural Legionism (or cultural gathering): A long neglected traditional responsibility of the veterans legion perspective, although their meeting halls are everywhere in the United States, and it refers to promoting and safeguarding the community interests of all Americans of European descent.

Little Europe Politics: A full range of ideological perspectives, from the many mainstream to the uncompromising militants, whose political representatives are regularly invited in to explain to our residents and business community how they are advancing our interests, goals, and well being. Until that moment comes "White leaders" inside and outside the system will not have to account for anything!

Race: A value which "White" political parties have not been able to advance since the dispossession of the American variant of European culture, but it would progress in its ethnic form (heritage and culture).

A New Race: White Americans of mixed European roots will not become a conscious and self-determining variant of Western Civilization until they build "Little Europes."

Culture: The tools our people use to survive; this includes everything from tools in the real world and cyberspace, to the clothing which must accompany race.

Government: The people of "Little Europe" will initially support a contrast of contesting political parties, including mainstream parties, as Whites already do. In the long run, however, it's possible that one particular political group may succeed in unifying the community by demonstrating that it best represents white interests.

Boycott: A political pressure tactic guaranteed to fail when advanced by Whites who advocate cultureless racism, but boycotting will have a sting on the first day that a real community such as "Little Europe" decides to employ it.

Open community: This definition applies to the successful political communities which already exist, and will generally apply to ours as well. The exceptions will be on days when the street becomes closed for fairs, for protests, or when community volunteers recruited from the veteran's legions or general public enforce the peace.

Social Evolution: The old White communities were rendered totally obsolete by those who easily displaced them through "community organizing." The principles of this style of activism are easily learned, based on observing the successes of our political competitors, and even promise to overwhelm that addiction to community destructive criticism that's so in vogue today.

Dissective Criticism: This tool is of value when applied to opponents, or in assisting other members of the community out of their mistakes, but when it is used for egotistical reasons it becomes the chief cause of disunity. This last variation is usually unmasked when those addicted to it offer little positive reinforcement or reveal that they didn't study the proposal close enough to offer a valid correction.

Nazism: Originally a propaganda word referring to German National Socialism, the first daring builders of "Little Europe" will hear it applied to themselves as well. Another charge they may endure is that "the Nazis have mainstreamed themselves, much as Hugh Hefner took pornography out of the closet and into the grocery store."

Reality: In due time, however, the surrounding community will see with their own eyes that the Whites living in Little Europe are not advancing Nazism, even in their most militant mindset, but revitalizing a respect for their nation's own traditions.

Historical Revisionism: Freedom of speech about World War II and other matters will be encouraged in "Little Europe", but the progress of controversies must be secondary to retaining a healthy sensitivity to our nation's armed forces and veterans' views.

Political Revisionism: Ideological forms which are hostile to "Little Europe's" 100% American traditions; be they anti-White, Marxist, or Nazi cults. As Little Europe will be an open community, these ideas and other errors will find their way in, but they will be subject to our right to protest and legally dispossess them.

Building Society: A local group formed by a self-appointed "consul" for the purpose of eventually establishing a "Little Europe" or consul community. As with the future community (Little Europe), it must be open to contrasting White perspectives and not confused with a political party to be coveted for its members and resources. Eventually the consul should be selected by a formal elective process, and the building society evolved into maintaining and expanding the community geographically.

HAMILTON BARRETT, San Francisco, California

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Impressions of the Sceptered Isle – Part III

This is the third and final installment of my article about my visit to England and in looking over the previous two, I think I've spent enough time talking about the Irish aspect. So now I ought to devote some space to what I found uniquely English. Take, for instance, your weird phenomena with monuments. I know you have a Communist mayor in London, "Red Ken" who is busy removing statues of "dead White imperialists" and replacing them with statues of Third Worlders. While I was in London (before the election of "Red Ken"), I noted a very odd monument while waiting for in line for the London Eye. In checking it out, I was shocked to discover that the odd monument was dedicated to the English Communists, of the International Brigade, who died fighting for a Communist Spain in the 1930s. I couldn't believe it, a statue dedicated to Communists! Every one knows what the Communists did in Spain. They were raping nuns, murdering priests and looting and burning churches. And you erect a monument to these people? Nowhere did I see a monument to the Englishmen who fought against Communism in the Spanish Civil war, or to the thousands of Englishmen who died fighting against Communism in Africa, Korea or Malaysia (or even Northern Ireland). But then that's not politically correct. Silly me!

So I was not surprised when I recently read that a new statue will be unveiled in May in Alrewas, Staffordshire, honoring England's 306 combat deserters who abandoned their comrades during WWI. So we have statues honoring Communists and cowards. No wonder you're no longer an empire. You'll be lucky if you can hold onto your country.

Now, aside from your odd statuary and monuments, you've got an awful lot of funny looking Negroes (African-Britons?) running around over there. I guess Brixton, in South London is your equivalent of our Harlem, But whereas our Harlem is full of our own home-grown African-Americans, yours is full of the funniest looking immigrants I've ever seen. You have dope-smoking Rasta's from Jamaica, seven foot tall Masai warriors from South Africa, banana-munching Bantus from Tanzania, drunken Swahili from Zambia, fishmouthed Madinkas from Gambia and purple-lipped Bedouins from the Sudan, many dressed in their native dress and babbling away in their native tongues. It was like I had just walked into the barroom scene in Star Wars

except for the smell. Deodorant, I guess, is unknown where they come from. And bathing well, let's just say that I've visited stockyards that smelled less offensive. You should have never established the Commonwealth. Now all these strange people want to move in and live with you.



Brian Boru, 11th Century Irish warlord being shown the head of a Viking invader. Could their modern descendents learn anything from the old ways?

Worse than your new Black citizens were all the swarthy Indians who were everywhere I went in England. They are truly changing the face of your country and culture, much as our Latinos are changing ours in America. When you turn TV on in America now, you're greeted by commercials totally in Spanish, with English subtitles for us Whitey's. Soon you will be treated (if you have not been already) to commercials in Urdu or Hindi. As the invaders usurp our culture with the willing assistance of our respective establishments, it pretty much seems hopeless for our White race. We seem to have lost the will to survive. We just let the aliens push us aside, take over our culture, our countries and we do nothing because we don't want to hurt their feelings or, worse, be called "racist." This White guilt crap is going to be the end of our people.

But take heart. There is a light on the horizon. I recently read of one group of people that put an end to their inva-

sion problems with such a flourish that the government rushed in and airlifted the offending aliens right out. The ironic part is they did what our Celtic forefathers would have done – they took heads. Seems the government of Indonesia began moving Madurese natives into Dayak territory to further multiculturalism and to ease overcrowding on the Madurese home island. There were land disputes but when the Dayaks began losing their government jobs to the Madurese due to affirmative action, the Dayaks reacted in a very politically incorrect manner. They started beheading the Madurese, 409 so far, and still counting. As the headless corpses floated down the rivers and along the shore, the government began evacuating the Madurese post haste. Could there be a lesson here for all of us? Especially for those of us with invasion problems?

SEAN O'CASEY, Fairfax, Virginia

Most photos in this magazine were supplied by Fisheye Political Photo Service. For copies contact them at: (703) 280-1138, or by e-mail at: fisheye069@aol.com.

Movie Review: *One Man's Hero*

Released by MGM/UA studios, December 1998, Running time 122 minutes. Now available on Video. Rated R.

Fading fast from the collective memory of White America is the Mexican War (1846-47). This increasingly-obscure conflict is often confused with the Texas War of Independence (1835-36), in which White Texans won their freedom from the mestizo Mexican government, and which included the famous battles of the Alamo and San Jacinto. Indeed, to the degree that the Mexican War is remembered at all today, it is as a training exercise or dress rehearsal for the American Civil War, which followed some fourteen years later. That larger and more disastrous conflict justifiably overshadows the earlier struggle with Mexico.

Yet the Mexican War itself is an event of enormous significance, for it added vast stretches of territory to the United States, including California, Arizona, Utah, Nevada, New Mexico and parts of Texas. If these states are currently being reconquered by the Mexicans, through a combination of immigration and racial treason, that unpleasant reality does not detract from the martial accomplishments of our ancestors who won this territory for us in the first place.

Thus it was with much interest that I learned of the recent film, *One Man's Hero*, which deals with an aspect of the Mexican War. The story is of the St. Patrick Battalion, a unit of the Mexican army made up largely of Irishmen who had deserted from the U.S. Army, ostensibly to escape the anti-Catholic prejudice that permeated American society in the 1800s. There were also German and Polish soldiers who constituted up to fifty percent of the Battalion at any one time.

The protagonist of the film is John Riley, a former sergeant in the U.S. Army, and commander of the unit known by the Mexicans as "Los San Patricios." Riley is played by Tom Berenger, who is best-remembered in Movement circles for his portrayal of the character based on Bob Mathews in the movie *Betrayal* (1988).

One Man's Hero is essentially an action film, with the requisite scenes featuring battle, brawling, torture, and explosion. A decade ago these scenes would have been sufficient, but in the aftermath of such war movies as *Saving Private Ryan*, *The Patriot*, *Braveheart* and *Gladiator*, the standard for the recreation of historical battles has been raised so high that a low-budget, halfhearted attempt like this one fails to satisfy. We must also object to the glorification of race-mixing (between Berenger and some mestiza), which, of course, is also obligatory these days.

Although *One Man's Hero* is a second-rate film, it does focus attention on a little-known segment of American history, and it serves to highlight important racial issues which affect us today. The first of these is the sheer stupidity of religious bigotry, which causes White Protestants and White Catholics to take up arms against each other. Whether in 1846 Texas or in 2001 Ulster, it is all the same folly.

Although the film generally seeks to demonize White Anglo-Saxon Protestants, I was pleased that it does deal with one aspect of racial reality, although in an oblique manner. Normally in warfare, an attacking army needs to have a three-to-one numerical advantage over the defender to ensure victory. In the Mexican War, however, the U.S. Army was badly outnumbered in every battle. Yet although it was constantly on the offensive, it was never defeated. Part of the reason for this was the superb officer corps which the Americans fielded: it included such heroes-in-training as Robert E. Lee, Ulysses S. Grant, Thomas (later "Stonewall") Jackson and J.E.B. Stuart.

Basically, however, U.S. military success in the Mexican War rested on the simple fact of White racial superiority: Whites just make better soldiers than mestizos and Indians. This is borne out by the example of the St. Patrick Battalion itself: it was the only White unit in the Mexican Army and it was the only one that consistently performed well in battle. *One Man's Hero* makes an unconvincing attempt to explain the embarrassingly-poor performance of the Mexican Army in terms of inferior weapons, but the truth

is that it was inferior genes, not firearms, that defeated the Mexican Generalissimo Santa Ana. (It is worth noting that in modern history, the only time that a nonwhite nation defeated a White nation was the Russo-Japanese War of 1904-05 – and that was under special conditions.)

James K. Polk was the president of the United States during the Mexican War, and he is certainly one of the most underrated figures in American history. The dominant American ideology of that period was Manifest Destiny, which held that the United States, as a White nation and extension of European civilization, was destined to expand all the way from the Eastern Seaboard to the Pacific Ocean. The U.S. was destined, it was felt, to seize the land it needed from the Indians and mestizos. The battles of Vera Cruz and Mexico City were glorious victories of our Race and Nation. We need to reclaim our history and then we can reclaim our land. We need to realize what the poet Goethe once wrote: "That which your fathers bequeathed you, you must earn anew, if you would truly possess it."

REVIEWED BY MARTIN KERR, Falls Church, Virginia.



Book Review: *Rise of Christianity* – by Prof. Rodney Stark

Published by HarperCollins Publishers, New York, New York, 1997, soft cover, 272pp. Available for \$20.00 from www.amazon.com

In an amazingly lucid and concise 272 pages, Professor Rodney Stark has accomplished a much-needed task in historical revision of the early Christian era in the Roman Empire. A sociologist of religion by training, Professor Stark has utilized the wealth of knowledge gained from his years of sociological research into the phenomenon of religious experience, especially with regard to statistical and other quantitative methods, to shed new light on the birth, rise and eventual triumph of Christianity in this key area of the Western world and the adjoining Middle East.

Professor Stark's *Rise of Christianity* should stand as a monument of cross-disciplinary scholarship. Never before, to the best knowledge of this writer, has such a formidable body of historical research been so expertly blended with current statistical and sociological methods to reveal so much about a truly momentous era in Western civilization. *Rise of Christianity* is divided into ten chapters, each one dealing with a separate aspect of the rise of the Christian religion. The book sheds some much-needed new light onto the era, of which we are more ignorant than we would like to think.

Chapter One, for example, concerns the conversion rates and the reproductive successes of the early Christians, i.e. the early growth rate of the church. Professor Stark explodes the biblical account of the growth of the early church which is contained in the New Testament chapter, Acts. In Acts 1:14-15, for example, we are told that several months after the crucifixion of Jesus, there were 120 Christians. Acts 4:4, by way of contrast, claims there were 5,000, and approximately six decades after the crucifixion, Acts 21:20 tells us that "there were many thousands of Jews" in Jerusalem who had converted to the new church. Professor Stark points out that since there were, at most only 20,000 inhabitants of Jerusalem, this account could not very likely be true. He goes on to use various statistical methods to analyze growth data and proves that by AD 313, Christians would have been numerous enough that Constantine's conversion would not be due so much to a miraculous epiphany as it would be to the shrewd knowledge that the Christians would rapidly overtake the empire politically regardless of whether or not he converted.

Other traditional notions about the rise of Christianity are handily done away with in the second and third chapters such as, for example, the dogma that the early Christians were almost invariably a poor and oppressed movement. Professor Stark attributes much of this erroneous belief to the blind assumption that everything Gibbon wrote in his *Decline and Fall of the Roman Empire* is true, and as well as the

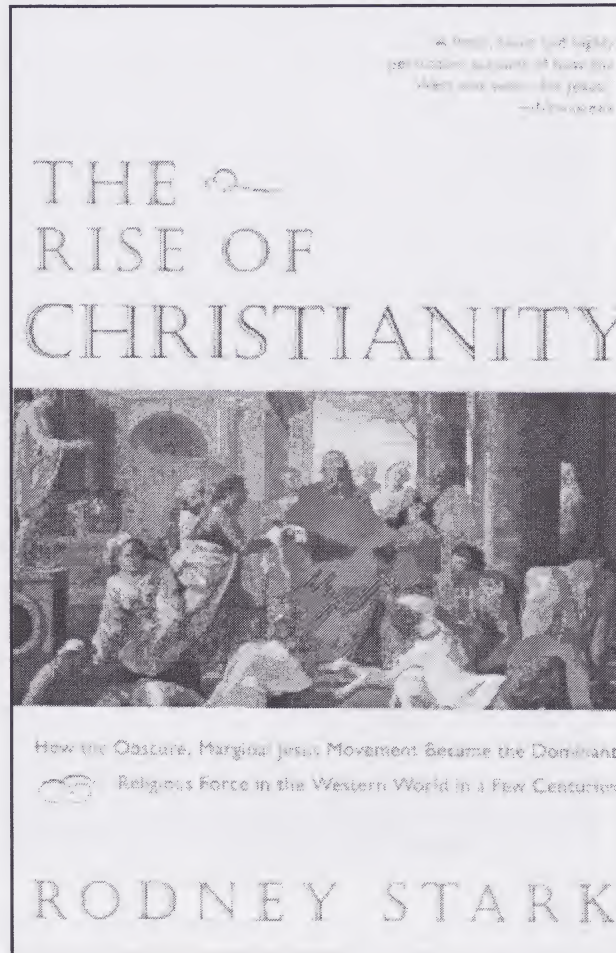
unquestioned rhetoric of Marx and Engels, who called Christianity "the first proletariat movement".

Persecution of Christians, although it could be very savage in the case of some Christian leaders, by the Roman authorities was sporadic, Professor Stark points out. Indeed, had the pagans been systematic in persecuting the Christians, the Levantine sect might have turned out to be nothing more than a footnote in history, he argues. Again relying on his scientific methods, Professor Stark notes that

early adherents to new religious movements in our own day nearly always come from the intellectual classes and are thus frequently well educated. Of course, there can be no doubt that many early Christians were of the lower social strata, since most people in Rome were, but there is absolutely no historical evidence to suggest that the poor were proportionally over-represented in the early church.

Another related, major point of contention between Professor Stark's history of the rise of Christianity and the account found in the *New Testament* and the accepted body of scholarly opinion concerns the early missions of the new church to the Hellenized Jews (or perhaps we should call them Judeans or Israelites), many of whom were quite wealthy. Economic opportunity, says Professor Stark, was a key reason why Jews had mostly departed from Palestine for the green pastures of Europe. He states that the Hellenized Jews of the diaspora greatly outnumbered the Jews living in Palestine, and cites one scholar who suggested that there were one million in Palestine and four million outside it, while another authority puts the population of the diaspora at that time as five to six million.

Many of these Jews living outside of Palestine found most aspects of Roman/Hellenic culture highly attractive, and in many cases they assimilated to such an extent that they could only speak in Greek or Latin, whereas those Jews who remained in Palestine more often remained a sort of hard core of Judaism. While the conventional wisdom has held that the early Christian missions to Jews were quite unsuccessful, Professor Stark disagrees with this view and cites much evidence in favor of his opinion. For example, he returns to his modern tools and finds that new religions which offer something radically new and fundamentally different from the prevailing cultural norms are often not well accepted. He compares the conversion of the Hellenized Jews with the establishment of the Mormons into the mainstream of American life and finds that one major reason for the success of the new (Mormon) faith was that it did not ask anyone to repudiate anything from their past faith, but merely added a new set of scriptures to the existing Bible.



This is very much parallel to what Christianity had to offer the Jews. In the same way as with the Mormons, Professor Stark reasons, the new religion of Christianity would have been an equally small jump for those Hellenized Jews who had already adopted so many of the ideas fundamental to Western culture. He contrasts this with Buddhism, which he states never really caught on in Western culture because its fundamental premises were too different from the prevailing cultural norms. Besides the Hellenized Jews themselves, a number of non-Jews had been attracted to the monotheism of Judaism. These so-called God-Fearers would have been another significant source of early converts to Christianity, says Professor Stark. Due to their ethnicity, they could never be accepted as Jews. Torn between two cultures, both the God-Fearers and the Hellenized Jews would have been greatly attracted to Christianity, which offered to retain much of the religious content of both cultures and to resolve the contradictions between them.

Christianity's chief appeal for the non-Jews was the promise of everlasting life in heaven with luxuries in inverse proportion to their paucity in life back on earth. The worse off one was here, the better off he would be in heaven. For the establishment plutocrats and the Roman emperor, this was ideal because the Christian thesis of rewards in the afterlife could quell dissent and help to preserve the tottering empire. Christian theology took some of the pain out of tyranny and the fire out of rebellion. For Jews, even those who refused to convert, this new religion had many advantages. For them, its chief attribute was that it put the old Jewish tribal god in the position of being the cosmic god of every man, while it could still be argued that the Jews were His "chosen people." Rich Jews, whether or not they became Christians could point to the "chosen people" doctrine to justify their plush lives.

Professor Stark makes of Antioch a case in point, showing what life was really like for most of the people in the Greco-Roman culture. Information of this sort, as he emphasizes, is surprisingly hard to come by. For one thing, most orthodox historians dwell on political and military aspects of olden times, to the exclusion of all else. Yet such matters are of relatively little concern to the average citizen. Many people today find that approach to be boring and irrelevant; they want to know more about the life-styles of our ancestors. And unlike most, non-sociologically oriented historians, this is an area Professor Stark is well-equipped to delve into. Historians should welcome the input of sociologists and archeologists, which gives us a more complete

picture of the past as working societies.

Too often, we tend to envision life among the old Romans in terms of public baths, and villas and large houses with lovely atriums. But such a picture applies, really, only to a relatively small number of wealthy aristocrats. The reality is that there was a great deal of misery and human suffering, not only among the swarms of paupers, but also to an extent among the well off who lived within the city walls. They may have had nicer houses, but they could not keep the stench of the city out, nor the "democratic" insects. As for the poor, including the majority of the working classes, they had to live in extremely crowded tenements, with little access to such conveniences as sewerage or running water, much less baths. The dirt and despair must have been incredible. And with these conditions, disease was only to be expected. Life was miserable and short.

The teachings of Christianity that one should care for the sick, etc., were one factor in the rise of the new religion. The pagans, Professor Stark informs the reader, did not care so well for plague victims and such. When a plague hit the city, the pagan physicians headed for the hills to wait it out, while the Christians were seen providing food, water, and other comforts for the suffering, which resulted in differential survival rates as well as many conversions, allowing the new religion to grow more than exponentially, rather like the inflation theory of the big bang in cosmology. Few new religions or movements have been so fortunate.

The author paints a vivid picture of this fairly typical city of the Roman empire (the empire's fourth largest town). It is very interesting to see how many times the city was destroyed by one cause or another, including plagues and other disasters, only to be rebuilt or repopulated. It is also fascinating to contemplate Antioch as a failure of multiculturalism. There were thirty-two different ethnic groups, and each resided in its own quarter to avoid the conflicts that would otherwise be inevitable. Walls were built to keep the hostile races apart. There are, of course, many more arguments in the book concerning the reasons for the triumph of Christianity than those few contained here, and many of the arguments involve a depth and complexity which is unattainable in a short review such as this. Yet this book is highly readable in most of its sections, and highly recommended to both Christians and atheists alike, for the fresh insights it spreads on an entire era.

KITT MORTON, Chicago, Illinois

Continued from page 3

The picture painted by Beddoe of the origins of the British reveals that the present-day British population is descended from various Celtic and Germanic peoples, who were themselves closely related. The various ethnic units within Britain retained distinct physical and linguistic identities in Beddoe's day (the 1880s), and indeed, far into the twentieth century. And now, the ruling elites of Britain have agreed and decreed that all this shall come to an end. They have decided that the British people, who once created the most powerful and extensive empire in the history of man, shall interbreed with and be displaced by all manner of Africans, Caribbean Islanders, East Indians, Levantines, and goodness knows what else. The powers that be have also decided that the British people themselves shall have no say in this disastrous and monumental racial transformation, nor shall they be allowed to so much as raise their collective voice in protest against it.

The only force that stands in the way of this fiendish, ill-disguised attempt at the genocide of the British peoples, is the British National Party. Whether they succeed in stopping this genocide or not, de-

pends on many different factors, but we are confident that with chairman Nick Griffin at the helm, the BNP at least stand a fighting chance. British-Americans like myself (I'm of Scottish and English descent) pray that you do succeed, as if you fail then Britain and the British peoples are lost forever.

MARTIN KERR, Falls Church, Virginia

EDITORS NOTE : *The text of The Races of Britain is supported by 100 pages of maps, charts and illustrations, also embracing substantial ethnographic data relating to France, Austria, Germany, Italy, Switzerland, The Netherlands and Belgium. The book is a fairly technical work, more intended for the racial specialist than for the average reader as Martin Kerr explained. However we do recommend it to those of you who are interested in the history of the British Races. It is available from Scott-Townsend Publishers, PO Box 34070, NW, Washington, DC 20043, for \$21.00 (post-paid). You may also like to check out their website at – www.mankind.org as they have many other books of interest to Heritage and Destiny readers.*

Letters From Readers



Sir – There is an old saying: “Fool me once, shame on you. Fool me twice, shame on me.” I always think of this saying when I see good decent people falling for so-called “conservative” candidates who always end up leaving their supporters with egg on their faces. My rule of thumb is this: If the man does not say he is pro-White and does not say it publicly, he will never get my money, my time, my help or my vote. The latest darling of the conservatives, John Ashcroft, said on the Larry King show, that he wants tougher enforcement of civil rights laws. Well, White man, that means he will screw you to curry favor with your enemies. It is time to stop accepting anemic Casper Milque-toast-type political hacks and start promoting our agenda. Ashcroft’s deputy is named David Israelite. Need I say more?

Yours for Race and Nation,

Rev. John D. Alder, European-American Episcopal Church,
Port St. Lucie, Florida.



Sir – I have read some good articles in your magazine and was very surprised at the levelheaded approach of your politics. It makes my recruitment (which is hard enough up here already) a lot easier. I could not do it with Mr. Tyndall’s idea of how to advance the cause of the White race. Indeed, as Martin Kerr says in his critique of John Bean (though Mr. Bean is certainly entitled to his opinion), his sympathies lie more with John Tyndall than with Nick Griffin. We do not agree with all the advocations we read in *Heritage and Destiny*, but you are close enough to allow us to talk to our people about the comparison between you, corporate media and the real truth. At a later date, I will write more on the new President’s “conservative correctness,” but right now, I can only say that I am glad we got the more conservative party in power! Many of us were of strange electoral character. We contributed a lot of money to Pat Buchanan, but we voted for Bush, rather than have the party of Maxine Waters, Barney Frank and Teddy Kennedy choose the federal judgeships. As it is, it will probably take twenty years of uninterrupted conservatism to salvage this country from the damage Bill Clinton has inflicted on it.

Best Regards,

Warren L. Brown, Portland, Maine.



Sir – You have done a very fine job with Issue Six of *Heritage and Destiny*, which I received today. I think I can find some people to give extra copies to. As usual, your articles are very provocative, and Martin Kerr in particular is always excellent. I must say that I was surprised by some of the things there, including the picture of you with Pat “I’ve never heard of the AF-BNP” Buchanan. And it’s always very interesting to read about the British Nationalist movement through your literature. Personally, I think that British Nationalism is far more interesting and presents a far greater potential threat to the Establishment than the American “movement” (for the moment, at least).

Best Wishes,

Brian Copp, Dallas, Texas.



Sir – Thank you for the mention of my book project in *Heritage and Destiny* Issue Six. I think culture is important to all. After all, that’s what the liberals always say, right? I e-mailed the article/picture of the BNP demonstrating with the Rastafarian family (from *Identity* Issue 5) to a Black Nationalist friend of mine. He is Rastafarian as well, and extends his greetings and thanks. He said to give thanks to organizations such as ours who are working toward our common goal of preservation of worldwide culture, and he related quite an interesting quote: “You are all seemingly men concerned with the word of god each fig to his own tree”. Interesting, eh? This led me to an idea for an article. Since we are constantly bombarded with MLK day and so forth, why not let me expend some article space on an African with true values, Marcus Garvey. I thought this might provoke some thought in our community, seeing the other side of the Nationalist movement(s) as the BNP is always willing to work toward a common goal. Let me know what you think.

Yours Sincerely,

Alec Englebert, Hudson Falls, New York.



Sir – Many thanks indeed for the further coverage of *Many Shades of Black* in your current issue, stimulated by Martin Kerr’s review in Issue Five. Your own recommendation was particularly appreciated. I obviously have a fan in Dr. James Saleam in Australia and I must write to him. In stating that I thought that the BNP would be better served with John Tyndall as chairman, this does not imply that I wish to rubbish Nick Griffin – as some are trying to do. He is rather like me at his age! For that reason, plus the fact that I have not met him as yet, I wrote what I did.

Yours Sincerely,

John Bean, Newmarket, Suffolk, Great Britain.



Sir – I would very much like to get in contact with other pensioners in America and Canada who are supporters of the BNP. I am 67 years old and my husband Michael is 71. I go to all the BNP meetings held by my local East End of London Branch. I am very proud to be English and I would be grateful if you could put me in touch with members of the same age group, so I could write to them. As you know we have

a big immigration problem, the same as you do. We also suffer from thousands of asylum seekers pouring into our country. We must stand together.

Yours Faithfully,

Mrs Margaret Stones,
P.O. Box 23554, Plaistow, London, E13 8UJ, Great Britain.



Sir – I have long admired the BNP as one of the premier white patriot groups in the world. They are efficiently organized and publish quality publications. I am glad to see a sister organization pop up here in the fifty states. Please tell me though, the BNP have a long established tradition of British Nationalism, as the name implies. But how do they feel about Scottish autonomy and the prospect of a unified Ireland? If you asked me the goal is not American Nationalism or British Nationalism but a unified White Nationalism, to eventually establish a Pan-Aryan Nation stretching from Siberia to California, and beyond. Please send me information about your group and how I can help lighten, the darkening future of England.

Yours Sincerely,

Jonathan Miller, Cedar Park, Texas.



Sir – Your lead article in the Jan/Feb issue of *Heritage and Destiny* – George Bush and Conservative Correctness, was one of the best I have ever read. Well done. I was a life long Conservative, but not any more. I supported Buchanan until he sold us out last year. When he abandoned the GOP for the Reform Party I (and many others) thought he had a chance to derail Bush. How mistaken we were. The circus-like Reform Party convention(s) showed what a farce it really all was. They actually thought by picking the negress Ezola Foster, as Pat's running mate they would get more votes. But the really sad part is they wasted \$12.6 million in federal matching funds and another \$7 million donated from well meaning Patriots. Almost \$20 million down the drain, for 0.4% of the vote. The conservative movement had their chance and failed. I am now a Nationalist and proud to be counted amongst you. Keep up the really good work you are doing both in Britain and America.

Best Regards,

Mike MacMann, Manchester, New Hampshire.



Sir – The last issue of *Heritage and Destiny*, which I had the misfortune to see included a number of factual errors. Firstly the Reform Party candidate (and our next President) Pat Buchanan polled 0.41% and not 0.4% as your magazine claimed. Secondly his running mate that great Black conservative lady Ezola Foster actually helped the ticket by encouraging more Black and Hispanic voters to support Buchanan. If that caused us to lose a few million White votes from middle America so be it. As our great leader Bay told the press “we don't want the support of racists”. You also failed to mention that our candidate beat the both the Constitution Party and Libertarian Party and finished a close forth (only a few million votes behind the Green Party), not bad seeing as we only had \$20 million to spend on the campaign. We are now running Ezola as Reform Party candidate for congress in California. You racists will get a shock when she wins!

Go Pat Go, Go Ezola Go,

K.Hopkins, Vienna, Virginia.



Sir – Martin Kerr's review of the new Beowulf translation in *Heritage and Destiny* Issue Five notes the enduring appeal of that work to audiences of European descent. He should have mentioned that there were two cinematic releases in 2000 based on the Beowulf legend.

One was *The Thirteenth Warrior* (starring Antonio Banderas) which was taken from Michael Crichton's best-selling novel. The other film, in the sci-fic/horror genre, was simply entitled *Beowulf* (it starred Christopher Lambert, of *Highlander* fame). There is, indeed, something in the age-old myths, legends, sagas and folk-stories of our Race which speaks to our racial soul, and which is timeless.

Yours for Race and Nation,

Donald Cameron, Cincinnati, Ohio.



Sir – After enduring eight years under the corrupt politician and arch-race-traitor Bill Clinton, just about anyone would look better in the Oval Office. “Anyone” in this case turns out to be George W. Bush, whom the Rush Limbaugh crowd is heralding as the second coming of Ronald Regan, as though that would be a good thing! The ugly truth is that George W. is a one-world international finance capitalist and race-traitor himself. It is true that he has kept the Jews out of his cabinet, although he has replaced some of them with deracinated Blacks. More to the point, however, he seems more than eager to open up the floodgates and allow an unlimited number of mestizo Hispanics to pour into the U.S. According to the recent census, Hispanics now make up thirteen percent of the population, almost the same as Blacks. If George W. has his way, we will be lucky if we are left with thirteen percent White four years from now. As governor of Texas, he was in a position to unilaterally halt illegal Mexican immigration into the State, through the use of the Texas national guard, the state police, the Texas Rangers, etc. Instead he welcomed the illegal wetbacks in.

Most recently, George W. signed an order preventing U.S. immigration agents from deporting illegal Salvadoran immigrants, who are working in the U.S. illegally, and illegally sending money back to their country. In other words, Bush is preventing the INS from enforcing the law. Supposedly, this is a humanitarian gesture on the part of the president, who is concerned about the effects of recent natural disasters in El Salvador. It's too bad that he's not concerned with making a humanitarian gesture on behalf of the White people who put him in office, a gesture such as stopping the third world invasion from Latin America.

Best Regards,

Charles Springer, Warriors Mark, Pennsylvania.



The Life and Death of William Joyce – Part II

William Joyce made his last broadcast from Germany on April 30, 1945. He knew the war was coming to an end and his side had lost. Some claim he was drunk while making that final broadcast, but it just may have only seemed that way. He was angry that all he had fought and strived for over the past twenty-two years was now in ruins. The dream of the thousand-year Reich was over. As the Red Army advanced from the east and the British and Americans from the west, William and Margaret Joyce left the Reichsrundfunk and disappeared into the German countryside. They had hoped in all the confusion, to get away and make their way back, somehow to America, to start a new life. However, it was not to be.

Joyce was captured outside Flensburg, in Schleswig-Holstein, on May 28, 1945. Always clever, he had tried to disappear into civilian society. He was caught, when he was recognized by two British officers, after he spoke to them in English. His distinctive and famous voice gave him away. One officer instantly identified him as his picture was on wanted posters throughout the British Occupation Zone. Joyce made a further mistake by reaching into his pocket. One of the officers, uncertain of Joyce's motive, promptly shot him through the leg. Wounded and forlorn, Joyce passed into British Army captivity and then back to jail in England, where he was charged with three counts of treason.

At his trial, Joyce's council had little difficulty in proving that he had been born in Brooklyn, New York, and that his father had been a naturalized American citizen. Soon after arriving in Germany in 1939 he had taken out naturalization papers as a German, which were valid since the USA and Germany were not then at war. It was, therefore, as a German citizen that he stood in the dock of the Old Bailey courthouse in London. If Joyce were an alien, could he owe any allegiance at all to Britain? If he could not, then it might follow that he could not commit treason.

The prosecution's case rested on the fact that he had traveled to Germany on a British passport. By accepting the protection of the British Crown he had accepted the obligations of a British subject. Old lies now began to pursue Joyce. One ghost of former days was his application to join the Officer's Training Corps, the application in which he had formally asserted that he was a British subject. Worse still, Joyce had obtained his British passport in 1933 swearing that he was British by birth, born in Ireland. He had plainly lied in his pass-

port application, swearing that he had been born in Rutledge Terrace, Galway where he lived years after his family had left New York.

Throughout his life in Britain, in every way, Joyce had carefully concealed his American nationality, even stating on his marriage certificate that he was British. He had once even described Britain as "the country which I

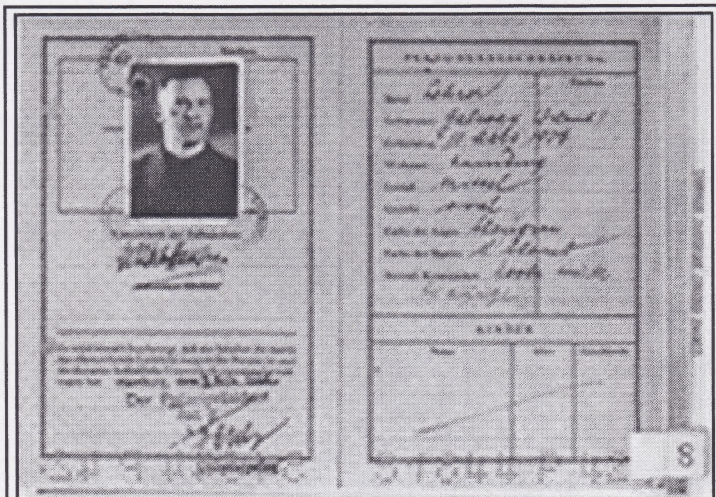
love so dearly." Nevertheless, the judge considered the evidence of American citizenship overwhelming, and directed the jury to return verdicts of "not guilty" for the first two counts against Joyce. This was not so for the third allegation. This one cut to the heart of Joyce's duplicity, for it charged him with "adhering to the King's enemies elsewhere than in the King's realm [when Joyce was] a person owing allegiance to our Lord the King." Here the prosecution could point to Joyce's British passport, arguing that anybody who sought and received the protection of the British government owed that government allegiance. Sir Hartley Shawcross argued that the duty to render allegiance continued as long as the right to protection continued, that is, as long as the British passport was valid. Joyce had, Shawcross argued, "enveloped himself in the Union Jack" and owed the crown loyalty in return.

The damning testimony, linking Joyce to broadcasts during the time alleged, was given by Inspector James Hunt, whose wartime business it had been to monitor such broadcasts. Hunt testified about one of Joyce's "gloating, goading broadcasts" from Germany, made when he still held a valid British passport and before he became a German citizen. On this very narrow point he was convicted and sentenced to death.

There was no corroboration, for none was required, and here arose another curious anomaly of *Rex v. Joyce*. For some time proof of treason had required at least two witnesses. As far back as the Treason Act of 1695, the requirement for two witnesses had been part of the law—until 1945. But the year before the Joyce trial, an incredibly complex statute had in effect amended the law to conform to the requirements of a trial for murder. A single witness now sufficed. Joyce's counsel argued with great force that even if allegiance were enough to expose an alien to treason against the crown, the requirement of allegiance could not apply once the alien was outside the realm. After all, the King's writ did not pertain in Germany: If there could be no



A picture of William Joyce from the 1930s



Joyce's passport was used in evidence at his trial



William Joyce speaks at British Union of Fascists rally, London, 10 March 1934.

protection abroad, the corresponding duty of allegiance could not exist either.

The judge was not impressed. In fact, he instructed the jurors that Joyce owed allegiance to the crown as a matter of law. After that Joyce was doomed. The jury was out for only twenty minutes. As the judge donned the black cap, the small square of

black silk always worn when the sentence was death, Joyce stood rigid in the dock to hear the sentence. When asked whether he had any reason to state why sentence of death should not be passed against him, he simply shook his head. He remained silent when the judge pronounced his sentence and only bowed slightly to the judge and walked quickly away from the dock.

His appeal was speedily heard and dismissed by three judges of the Court of Criminal Appeal. Slade attacked the allegiance argument, on which the conviction depended, arguing that no alien could owe fealty to the crown if they were outside Britain. In the end, Slade's argument foundered as much on common sense as on legal precedent. The lord chief justice asked Joyce's counsel if "an alien can go backwards and forwards across the Channel, owing allegiance when he arrives at Dover and no longer owing it when he lands at Calais?" Slade answered "Yes," and the appeal was unanimously rejected.

The Attorney General, Sir Hartley Shawcross, granted his fiat for an appeal to the House of Lords, a proceeding made possible by his evenhanded certification that the case involved questions of "exceptional public importance." The five law lords, including the Lord Chancellor of England, upheld the conviction by four votes to one. And so it was the end of the road for Joyce.

Apart from the German leaders themselves, Joyce was at that time probably the man most hated by the British public. It was felt that he had mocked his fellow countryman in their deepest tribulation. There was anger, too, that in some cases his broadcasts had been genuinely effective. Yet, despite the hatred he evoked from the British media, there were some favorable comments on the courageous way in which he comported himself in court. He had a nihilistic attitude, believing, perhaps, that with the death of Hitler and the end of the Third Reich he had little for which to live.

Joyce was brought up a Catholic and, while he was awaiting execution, his brother suggested that he should see a priest and be rec-

onciled to the Church. Replied Joyce in his sardonic way: "Don't you think I've had enough trouble with passports to which I was not entitled without trying to get into heaven with one?" So the Irish-American from Brooklyn was hanged at Wandsworth Prison in South London at 8:00 am on January 3, 1946. On the way to the gallows with his head held high, it is said, he stopped and with a cynical smile looked down at his trembling knees, shook his head a little and then walked on.

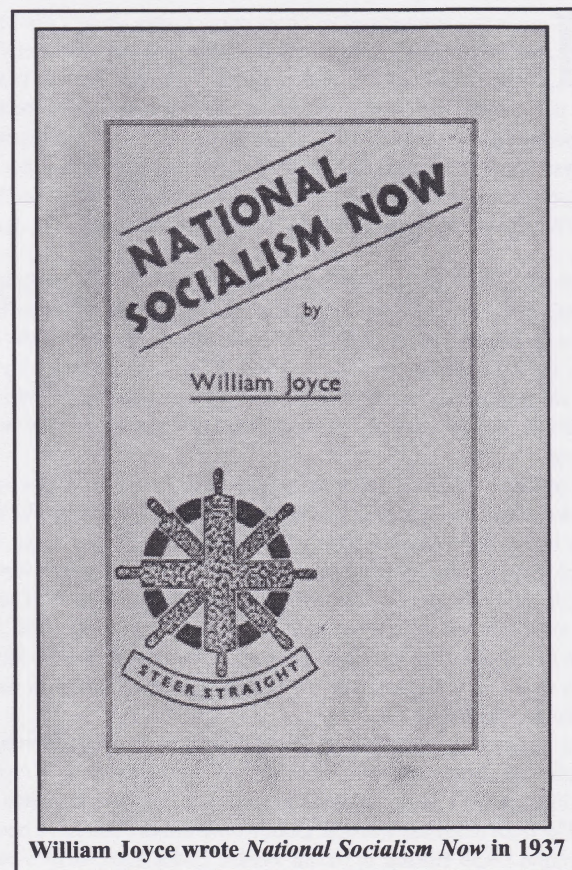
As with all condemned British prisoners, Joyce was given the opportunity to say a final few words, before the executioner Albert Pierrepoint hanged him. Joyce's last words were:

"In death, as in life, I defy the Jews, who caused this last war; and I defy the power of darkness which they represent. I warn the British people against the aggressive imperialism of the Soviet Union. May Britain be great once again; and in the hour of the greatest danger to the West, may the standard of the Swastika be raised from the dust, crowned with the historic words: 'In spite of everything, you have been victorious.' I am proud to die for my ideals; and I am sorry for the sons of Britain who have died without knowing why."

So William Joyce, an Irish-American, British Patriot and National-Socialist, who loved the British Isles so much, was hanged for treason to Britain. His critics said that he expressed deep patriotism merely for propaganda proposes. I disagree. In the final pages of his 1937 book—*National Socialism Now*—he wrote vividly of the love he felt for the British Isles:

"We generally forget the spring morning with the splendid sun sparkling on the dew in the green fields, the white lanes with their shining hedges in summer, the rich tint of leaves in the declining autumn afternoon...but if it ever happens to us to see the chalk cliffs receding for the last time as the water widens between us and our homeland, then the memories will come in a choking flood...This is the land for which better than we have died."

ANDREW ROBERTS, Rockville, Maryland



William Joyce wrote *National Socialism Now* in 1937

William Joyce Video

In 1940, as war spread over Europe, William Joyce authored his second book, *Twilight Over England*. Writing from Berlin, where he was employed by the Propaganda Ministry of Dr. Joseph Goebbels, Joyce presented a striking and penetrating analysis of the historical origins of the war from the unique perspective of a British National-Socialist.

This book is now the subject of a video lecture by Dr. Alexander Jacob, a gentleman of East Indian descent. Dr. Jacob is a prominent racist author and translator, and he offers a sympathetic exposition of Joyce's ideas. His lecture includes a brief biographical overview of Joyce and it is illustrated with still photographs from Joyce's life and times.

Through his research into the economic origins of modern Britain, Joyce concluded that the primary cause of the Second World War was an unholy alliance between international finance capitalism and Jewish racial interests, both of which were terrified of National-Socialist Germany. This alliance disguises itself with the term "democracy." Democracy means "rule by the people" – but, Joyce notes, the people are never actually consulted in major matters which concern their destiny.

Rather than a true democracy, the system which ruled Britain and led it into the War was a "plutocratic oligarchy, materialist in philosophy, Jewish in purpose, and tyrannous in effect." These are strong words, and they are certainly just as politically incorrect today as in 1940 – but they are right on target.

Twilight Over England has been reprinted in recent years, and is available from various racist booklists in a poorly-printed and hard-to-read edition. An alternative to the book itself is this video, which encapsulates Joyce's ideas in an easily-accessible format.

This video can be ordered from *The Truth at Last* Newspaper, P.O. Box 1211, Marietta, GA 30061, for \$25.00 (post paid).



William Joyce guarded by British troops on his way to Luneburg, after his capture on the German-Danish frontier near Flensburg, May 29, 1945.

Them Shamrocks Have Gotta Go!!!

Here is one example of just how crazy things already are here in Boston, which used to be a substantially Irish-American city (even the city's subsidized housing projects were once largely Irish). As the Black minority grew to a majority in the public housing, the poor and elderly Irish occupants had their areas, and the Blacks had theirs. Integration, however, has been inevitable, and with mixing has come friction, especially since the Blacks have been taught by the media to walk with chips on their shoulders. They have also learned that the Irish-Americans nearly always will back down.

It was not always this way. When the courts forced racial integration on the Irish of South Boston in the 1970s, the Irish fought back. They did not fight back hard enough though, and the judicial establishment eventually beat them, that is, the Whites into submission. These days the Blacks not only walk with chips on their shoulders, they look for any excuse at all to take offense at something "Paddy" says or does, and they know the courts will usually back them up.

An instance of this is reported in *The Irish Echo*, the largest-circulation Irish-American newspaper in the States. As more and more Blacks in Boston's public housing moved into areas where Irish already were living, the Blacks noticed the prevalence of shamrocks being displayed by Irish residents on their doors, in their windows, on playground equipment, and so on. The shamrock is the most common symbol of Irish ethnicity, of Irish pride. Well, the Blacks do not like it, and they have complained about it to the Boston Housing Authority (BHA). I will quote you the first paragraph of a story in the February 14 issue of *The Irish Echo*:

"In a controversial measure designed to placate offended minority residents, officials of the Boston Housing Authority are asking residents to remove shamrock displays from doors and windows in housing developments across the city, *The Irish Echo* has learned. Confirming rumors that have been circulating around South Boston in recent weeks, Lydia Agro, BHA's communica-

tions director, told *The Irish Echo* that housing managers are advising residents that shamrocks and other bias indicators are offensive to some minority residents and should not be publicly displayed. 'There are a number of symbols that have been identified by some of our residents as making them uncomfortable and unwelcome,' Agro said. 'In response to those concerns, we're including shamrocks along with swastikas, Confederate flags, and other symbols which give offense.'"

Now, I will take bets that you would not have believed that if I had not just quoted it from *The Irish Echo*. How long do think it will be before some ambitious, Politically Correct judge sentences some elderly Irish widow to ten years in jail for displaying a "bias indicator" in her window? Does that not sound ridiculous? If I had told you ten years ago that in the year 2000 an eighteen year old Maryland boy would be sentenced to ten years in prison for burning a small cross in someone's yard, or that a Michigan women would get forty-five days in prison for uttering the word "spic" in public, you would have thought that ridiculous too. And what have we heard from the politically correct Friends of Sinn Fein on the subject? That's right nothing!

However, Boston Nationalists are telling Old Colony Housing Project residents to ignore "requests" from the Boston Housing Authority to remove shamrocks from doors, basketball courts and windows. And, the Nationalists, who beat the city in court to restore the St. Patrick's Day Parade, say that they have the clout to back the Irish up. Writing in the *South-Boston Tribune*, John Ciccone said that Nationalists "know enough to touch on issues that burn in the hearts and souls of our people." He also said that "Residents here will not change and give up their traditions such as the shamrock. That's the way it will be. Get used to it." Times are changing, but they are not getting better and they will not get better until they have gotten bad enough to make White Americans rebel and take the administration of law away from those now misusing it in such a destructive way.

MICHAEL BRADY, Boston, Massachusetts